

COMMUNICATIONS FROM THE STATES AND TERRITORIES.

[The New National Era does not hold itself responsible for views expressed by correspondents. Well written and interesting communications will be gladly received.]

From South Carolina.

COLUMBIA, S. C., June 30, 1874.

To the Editor of the New National Era:

I shall give the readers of your valuable paper, some information touching the University of South Carolina,—its composition and work.

This time-honored institution has a history of which we are in part proud. Although it is peculiar, we share the pride of her great names. We, in a certain sense, glory in the fact that "in these walls have lived earnest young men, who trimmed their midnight lamps, whose souls were fired with the loftiest enthusiasm for knowledge, and whose genius and learning have shed a bright, intellectual lustre upon our commonwealth."

Looking from the point of view of intellect, we must bow before that eloquence, perhaps, "never surpassed in that mystic power by which soul is infused into soul, and the multitude led captive;" and we must feel an admiration for the profound scholarship, and those varied endowments which have enhanced the value of American literature.

It may be peculiar, and probably I ought not to say it; but the inspiration of this place is ennobling. We are constantly surrounded by an influence that points upward, whether we sit in the classroom, enter the library, seek in the society, traverse the grounds, or ascend to the roof of some antique building to cut our names beneath that of Grimes or Legare, with "an enthusiasm that is perfectly natural and beautiful."

This University was founded in 1806. Its first President was a Rhode Island man—the venerable Dr. Macey, at one time President of Brown. On our grounds a monument now stands as an enduring testimony of his labors, and of the high esteem in which he was held. By dint of hard labor this institution took the lead of all Southern colleges. It held that position until the spirit of Satan led States-rights to its death, and the spirit of God gave to the oppressed both liberty and freedom.

From '65 to '73 the University was poorly attended, although the Republican party when it came into power left South Carolina's pride wholly to South Carolina's Caucasians. The whites, however, hugging to their bosoms the delusive phantom of hope, refrained from sending their children to the University, although they knew during all those years that they had nothing to fear from the swarthy sons of Africa.

The average attendance from '65 to '73 may be safely put at sixty; but fully one-half of those were students only in name. For instance, prior to '73, this system prevailed. A young man could enter the University, and pursue just whatever three branches fancy or judgment led him to choose. After remaining in the institution for two years, he would be dubbed an "A. B." This system, which was introduced in '65, did not work well. Students, as a rule, neglected, or rather avoided the more difficult studies, like the ancient classics and the higher mathematics. They would rush into those schools in which grammar, French, rhetoric and such things were taught. The University training, consequently, did not have the desired effect—it was not calculated to develop profound scholarship, to properly cultivate the minds of the youth who came to seek the advantages of the institution; hence, when the University was reorganized on a true Democratic basis, in '73, the authorities abolished the old '65 system, and substituted in its stead a regular college course, covering four years.

Right here allow me to say that our standard is high. In Latin we pass, like other colleges, over the ground which lies between Caesar and Cicero on one side, and Terence and Tacitus on the other. In Greek we pass from Xenophon and Homer to Sophocles and Plato. In mathematics we attempt to fight our way from Euclid to analytic geometry. We spend the usual amount of time in studying physics, chemistry and the modern languages. In the departments of *Belles Lettres*, metaphysics, international law, sociology and political economy, we hold sweet communion with several of the grand old masters.

But, I had begun to tell you why we can safely estimate the average attendance of white Carolinian students from '65 to '73, when they were unmolested in the enjoyment of the advantages of the University, at less than sixty. Under the old system, a student would enter the University, put down his name for three of the lightest studies he could hit upon, throw himself into society, good and bad, and have "a free and easy time." Out of the sixty, however, there were some noble exceptions; there were some who drank deep from the fountains of knowledge, who sought knowledge either as a means or an end, either as a utility or a good. But of the average Carolinian student, from '65 to '73, I can say very little either from the standpoint of what a student ought to be morally, or from what he ought to be intellectually.

In October, '73, the present Secretary of State, in whom it is hard to detect the negro, applied for admission into the medical department of the University. His application was favorably passed upon by a close vote. Then followed what we can grant "the mercy of our silence," what we can afford to cover with the mantle of our charity. I shall not, therefore, speak of how professors led by a blind and foolish prejudice, withdrew from a work in which they had been engaged for years. I shall not speak of students, upon receiving information, touching the admission of Mr. Hayne, rushing to the library and drawing the pen through their names. I could not write of those things without blushing for Carolina, without feeling as if I was exhibiting to the world the weaknesses of members of my own household. I shall, therefore, hasten on.

The institution, in spite of the withdrawal of professors and students in the beginning of the academic year, now numbers one hundred and ten students. There are forty in the University proper—seventy in the preparatory department. A pretty large proportion of these are of the Caucasian race. I cannot at present enter into an analysis of the preparatory department, because I have not figures before me. You can form no idea of its composition, however, when I tell you that on last Thursday evening it closed its session with an exhibition in which nine young men took part—five of them were white students. This department is well organized and well taught—some of the college professors taking part in the instruction thereof. On Tuesday (to-day) we shall send forth five devoted followers of Thetis, who will, without doubt, make their marks in the law. Of these fortunate young men—fortunate in receiving the "well done" of this noble institution—one is colored.

I cannot enter into an analysis of each college class, because such a course would probably abuse your patience. Our classes are, of course, small. We expect, however, a large increase of students next year. Communications asking for information touching the University, are coming in from several States, North and South. We seniors, for instance, expect an acquisition to our class in the form of a student who stands second amongst his fellows at an eastern college. He is making a change because he must study in a warmer climate or not at all.

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I am sorry that I have felt called upon to make so many references to races. I do not like to do it; but I want it distinctly understood that the University of South Carolina is not in possession of any one race or any one condition of men. Its advantages are being enjoyed by young men who want to make their State better by themselves having lived in it.

The finest argument in favor of "equality before the law," is found here in this peculiar place. The two races study together, visit each other's rooms, play ball together, walk into the city together, without the blacks feeling themselves honored or the whites disgraced. When a Republican Congress can be made to do us full justice, when all children shall enjoy equal educational advantages, then will begin the work of sweeping away every vestige of that damnable prejudice and proscription which stunts our growth as American citizens, and violates every high and noble principle of our manhood.

I can never come up to this question of "equality before the law" without remembering how earnestly the great and good Sumner addressed the law class which graduated from Howard University, in the winter of '71, on the subject of equal rights. I can never forget the majesty of his appearance, the power of his voice, when, after saying that the Constitution knows no distinction on account of color or race; after saying that the common school, where the child is prepared for the duties of manhood, should know no distinction unknown to the Constitution; he asked this pertinent question: "The Constitution does not contain the word 'white,' who can insert it in the law? Is not an inconvertible argument involved in this single query? Who can logically answer it so as to oppose himself to Mr. Sumner? The Constitution does not contain the word 'white,' who can insert it in the law?"

I find that it is impossible to refer in detail to the professors who are instructing in the University. I do not think that there is a better corps in any other Southern institution. They are fully prepared by training, learning, ability and experience to do much good, particularly for the State. Take, for instance, the professor of the ancient classics: an original son of Greece, a graduate of Yale, and at one time U. S. consul at Athens, and Greek correspondent for a Grecian paper. He has for his work every necessary qualification. He can speak with enthusiasm from the Yema from which Demosthenes thundered, of the theatre in which the plays of Sophocles were acted, because in his youth he wandered over those classic spots. His face lights up when he speaks of the Roman forum in connection with the eloquent Cicero, because he has been in the "Eternal City" again and again, and amidst the ruins of her stately edifices, he has felt the sacred, ennobling influences of departed ages.

There are eight professors in the college department, simply representing Harvard, Yale, Brown, University of Vienna, Charleston College, and a Pennsylvania institution that I cannot now remember. I have just returned from listening to the exercises of the graduating law class. Of course I can only make a passing reference to them. At eleven o'clock this morning, the Trustees, headed by the Governor; the Faculty, headed by its chairman, and the students, formed themselves into a procession in front of our library. They then marched to the chapel under the leadership of our Marine Band.

The orations were ordinary; the degrees were conferred in fine styles; the chairman of the Faculty first addressed the class in Latin, and then in the same language presented the diplomas. A word as to our advantages. Being an old institution, we have almost every convenience for studying the higher mathematics and the sciences. Our library contains thirty thousand volumes, and an excellent collection of paintings and sculpture. The college literary society alone has a library of from twelve to fifteen thousand volumes, its hall is hung with several fine paintings and bedecked with a few valuable specimens of sculpture.

A student coming here has to look out mainly for books and board. There are no ordinary University fees. In point of health we have a most excellent location. Every one knows of the salubrity of our climate and of the natural beauty of the Queen City of the South.

I have already trespassed too much on your time and patience, Mr. Editor, but I must refer to the matter which led me to undertake the writing of this letter at this time. I must, however, be exceedingly brief. I shall crowd into a paragraph what I could weave into a letter.

The Clarisophic Society held its annual meeting on Friday evening. General Elliott delivered the annual oration in fine style. I shall not, under the circumstances, attempt to analyze what the General said, touching "the paramount necessity of education to the perpetuity of Republican institutions." Wendell Phillips on one occasion said: "There is nothing new (original) under the sun." Spurgeon truly says: "Originality consists wholly in the manner in which the subject is treated." Agreeing as we do with these two great men, we pronounce the anniversary oration a most masterly production. This effort, coupled with his civil-rights speech, stamps the General the statesman, the lawyer, the scholar. His oration will be published in pamphlet form, when his friends will have an opportunity to read and admire, and his enemies to peruse and keep silent.

The valedictory was pronounced by Mr. Walter R. Jones, a member of the law class which graduated in the morning. He is a young man of the largest native parts which are finely cultivated. At Oberlin he was one of the finest minds of his class; the best student in Greek, one of the best, in fact, the institution has ever nurtured. He handled his subject, "Republican Government in France," in a manner that was gratifying, but not surprising to those who know him.

The music for the occasion was furnished by our Post Band and by the University Glee Club. The exercises were ended with a farewell song, "Under the Elms," written expressly for the occasion by the principal of the normal department. It will in all probability become a college song.

After the adjournment of the meeting, the President—a son of the chairman of our Faculty—entertained the anniversary orator and the society, at his home, in a manner that drew forth from all present, the peculiar cry of "Vive le Babbit!"

It is finished. What I have written, I have written. My only apology for occupying so much space, is that I labor under the impression that your readers would peruse with satisfaction any information touching the educational work in South Carolina, particularly that part which has to do with "the higher education."

Every negro, for good and sufficient reasons, ought to be very much interested in this State. There is a bright future before it—bright, I think, for the friends of humanity and progress. Reinvigorated, the palm-tree will again proudly lift up its head amongst the sister trees, planted by the strong arm of the noble sons of Washington.

With unshaken confidence, then, in a wise overruling Providence, with faith in the possibilities of the negro under a government that is democratic in deed and in truth, our efforts must be crowned with abundant success.

Yours truly,
MAC.

District of Columbia.

WASHINGTON, D. C., June 15, 1874.

To the Editor of the New National Era:

A movement is now on foot by some northern philanthropists (among whom are Henry Wilson, Wendell Phillips, Julia Ward Howe, and S. G. Howe), to apply a new remedy for the solution of the ills affecting Southern society.

The plan is novel. They propose the purchase of lands in tracts and selling in ten years' time to the colored laborers or poor whites; the introduction of Northern colonies, conducted similarly to the Greeley colony in Colorado; the fostering of manufacturing and mechanical enterprises of all kinds, and the establishment of industrial schools, open to all, where every variety of handicraft will be taught, thus laying the foundation, and offering that opportunity for skill which has made the North and East so prosperous.

The following letter from the Secretary of the Laborer's Homestead and Southern Immigration Company, will repay perusal.

J. W. CROMWELL.

ROOM 31, CONGREGATIONAL HOUSE,
COR. BEACON AND SUMMIT STS.,
BOSTON, MASS., June 12, '74.

Dear Sir:—Your letter of May 13th, is before me. My time has been so fully occupied for four weeks past, that I have not been able to answer without neglecting matters requiring immediate attention.

No honest friend of the colored race can fail to endorse our movement. It certainly commends itself to the common sense of all. Allow me to mention a few facts to establish my claim to the character of a friend to the colored race.

In the year 1836, after the Alton, Illinois, mob, I was converted to the principles of the abolitionists. I was then only eighteen years old. I labored to promote those principles in my native town, and delivered the first public lecture I ever delivered, in 1840, on the 1st of August, on the subject of Slavery. I agitated the subject in our church, but we were shut out of the vestry and forbidden to pray for the slaves there. Thus and other similar conduct on the part of the church, and the reading of *The Liberator*, to which I was a subscriber, led me in the Fall of that year to write a letter of withdrawal from our church, on account of its pro-slavery character.

I then went to Oberlin to fit for the ministry, and opened my room to a colored student who found it difficult to obtain suitable accommodations. I think, but I am not certain, that Mr. Langston was then a student there. In the winter of that year, under the auspices of Rev. Hiram Wilson, I went to Canada, and for three months taught a free colored school at Wilberforce settlement.

From there I went to Detroit, and at the earnest solicitation of the colored people, I remained awhile and taught a school in a colored church. I then went back to Oberlin and resumed my studies, but the next Fall the spirit of the Lord met me and would not let me remain; and in connection with a young Methodist preacher, I left and went to preaching and traveling, devoting every day to this work. On my arrival in the southern part of Ohio, the spirit of the Lord again laid hold and ordered me to go into Kentucky and preach the gospel there. This was late in the Fall of 1841. It was a hazardous under-

taking, but God said: "Go, and I will be a wall of fire about you, and not a hair of your head shall be hurt."

My friend was afraid, and left me, but I went and bearded the lion in his den. I traveled through large portions of Kentucky and Tennessee, going as far as Nashville and called on old Andrew Jackson. My life was always in danger, but God fulfilled His promise, and not a hair of my head was hurt, although often threatened. I remained there nearly three years and then came North and commenced lecturing against slavery, war, and kindred wrongs.

At one time I had a narrow escape from a mob at Glasgow, Ky., arising from my talking and praying with a cabin full of negroes, just out of town on Christmas; but I found many friends and my wants were all provided for.

At one time for two hours I condemned the institution of slavery in a sermon, in Warren county, and a man attempted to drag me out of the pulpit but did not. So you can see that I have done what I believe no other Northern man ever dared to do, viz., go to the South and preach against slavery.

Many souls were converted under my ministrations, and I always told them that if they wished to go to heaven they must leave their slaves behind. It was a terrible doctrine, and caused the most tremendous excitement all over that part of the country. I think nothing but a miracle prevented me from being killed.

I continued to labor in the anti-slavery cause until 1854. When Burns was carried back, I, with others, stood on the sidewalk, ready, at a given signal, to rush into the cavalcade and create a confusion, during which we hoped that Burns would escape, but the plan was frustrated by the vigilance of the authorities. About that time I was hung in effigy, in Reading, as a traitor.

In 1854 I went to Kansas, with two hundred and sixty-five persons, to aid in driving out slavery. I remained there six years, and saw Kansas admitted into the Union as a free State. While there I was a constant correspondent of *The Liberator*, *Anti-Slavery Standard*, and part of the time of the *N. Y. Tribune*. I was one of twelve men who went at one time with John Brown and only one cannot capture some rude border ruffian who had attacked Lawrence. I was in danger here all the time. On one occasion a Kickapoo ranger made a pass at my neck with a drawn sword, but a comrade parried the blow. At another time I was struck on the head by a slaveholder with a slung-shot and would have been killed, if a pro-slavery lawyer had not rescued me. I was at one time surrounded by a mob of seventy-five ruffians thirsting for my life, but God delivered me out of their hands.

In 1860 I went to Colorado, and was there during the war, and labored zealously for the Union cause.

I ought to mention that in Kansas the upper story of my store was a *cabine* where the fugitive from Missouri was kept until a place could be found for him in the country. In company with Colonel Phillips, now a M. C., I got up the expedition to rescue Dr. Doy from the St. Joseph jail, and when rescued he was guarded at my house for two months. Those were stirring times, I assure you.

In 1866 I wrote a book in a book of five hundred and sixty pages, which I have for sale, entitled, "The Black Man of the South, and the Rebels; or, the Characteristics of the former and the Outrages of the latter." The price is two dollars, sent by mail free. I was beset there by a furious mob, and forced to abandon an office to which I was elected by a large majority of Republicans. While there my life was always in danger, and I never dared to go anywhere unarmed.

My only object in telling you these things is that you and other friends may know how to appreciate my present labors, which are only a sequel to all others. My object in originating this enterprise, was to do good to the colored race, and I think my history should convince all of the sincerity of my intentions. But in carrying out our plan I saw that great good would result to other parties and knowing the indifference of the people to the interests of the colored people, I have in my circulars appealed mostly to other motives, but the great object of our enterprise is to benefit the colored race.

I know not as it will ever be the least benefit to me pecuniarily, but I do know that if successful it will do more for the colored people than all the operations of all the missionary societies in the country.

For the last eight years I have labored gratuitously for the freedmen, at a loss to myself of at least five thousand dollars, but if I can only live, it is all I ask. Allow me to particularize some of the good effects to the colored people that will result from our movement:

1st. That great want of land will be supplied. In my book I treat upon this point at length. Education will do the colored man no good at the South, unless he is placed upon a pedestal from which he can use his educational powers for the good of others. But who dares the Southern people dread the more, the enlightened or the ignorant negro? Whom, too, do they hate the most? You know as well as I do. Put a glittering sword into the hands of a maniac, and you do a common-sense thing in comparison to giving an education to a colored man without a way to earn his bread. Of all men at the South, the educated colored man is the worst off, unless he has some business of his own. Let a planter find out that an applicant for a place is a good scholar, and you may be sure the planter will "spew him out of his mouth."

Wherever he goes his education is a barrier to his success. But this education is necessary to his development, it follows then that along with education the means of living should be provided for the freedmen. This is what our enterprise contemplates. It recognizes the fact that industrial elevation lies at the basis of all rational attempts to benefit the Southern negro. Now, this is no theory with me, but what I have seen at the South during my six years' residence there. You tell a man to leave off drinking spirit, but you must surround him with good influences. Now, the colored man must have a

home before he can be independent of the rebels; he must not be at their mercy, dependent on them for every morsel of food for his wife and little ones. I am astonished at the folly of the friends of the freedmen in this respect. My heart is pained within me to see no systematic attempts to secure material independence for the freedmen, but so much money spent in trying to save their souls. I cannot express myself patiently on this point, and I do not attempt it. Over three hundred thousand dollars spent annually by the American Missionary Association for the minds and souls of the freedmen, and not one cent for their industrial welfare. Our cause is the cause of Jehovah, for this reason: God always cared as much for the bodies as he did for the souls of his creatures, but the Church often starves the body to save the soul.

2d. By the adoption of our plan, industrial schools for the freedmen will be established all over the South. I treat on this point also, in my book. The ranks of the farmers are full. What is wanted, is to make good mechanics of one-fourth of the freedmen, and the remainder can get better wages as farmers. Our colonists will take colored youth and teach them with every kind of handicraft.

3d. The presence of Northern people will give better juries and officials, who will protect the colored man. The very fact of my presence in Columbia county, prevented untold outrages, although not all, but they knew "a chiel was among them takin' notes." I was nearly alone also. Last Fall in Virginia, I attended the trial of a negro whose only lawyer was a Northern working-man, and the negro was triumphantly acquitted, when if the Northerner had not been there, he would have been convicted.

4th. The Republican party will be enabled to hold its own and increase its power wherever our colonists go, as we do not expect to send Democrats.

Thus with one-half of the money expended in a single year by the American Missionary Association, we can in ten years establish one thousand schools at the South, and they have only seventy there. So, in every way we will be enabled to do far more for the freedmen than all the other organizations combined.

We will create a public sentiment in favor of equal rights. The most of our negro-haters have left us on account of my standing up for the negro, for in our town the colored man will have the same rights and privileges as the white man.

Yours truly,
CHAS. STEARNS.

Rev. J. W. DUNGEON,
Washington, D. C.

From Ohio.

MARIETTA, OHIO, June 27, 1874.

To the Editor of the New National Era:

Delay, defeat, and denial of our civil rights have again characterized the last American Congress. Whether it was a political manoeuvre or an eleventh-hour dodge deponent saith not; yet the partying lodges themselves liable to such construction when we consider all the circumstances connected with the introduction of this bill to the present time. The elevation of the negro to the full and equal status of the white man in this Government makes slow progress, and is "like the wounded snake dragging its shorn length along." It is a heavy load for the party to carry. I thought they would get tired before they arrived to their journey's end! I am not disappointed; I felt quite confident that what has been would be the finale of this session of Congress; and would have so predicted, but I did not wish Congress to think that one who would have been a beneficiary of the bill, and a live and staunch Republican, had not confidence in their ability, willingness, and readiness to do us justice by the passage of the bill the present session of Congress. I do sincerely hope that it will not operate as an injury to the party. But the party must remember that if the party is not true to its principles they can't expect the negro to be true to them. I mean by this that the negro will not continue to give their support to a party who practically ignore their rights. The negro is as true as steel, but when betrayed and his confidence is shaken, no longer feels obligated to give it his earnest, active, and unqualified support. But what do we gain? I ask what do we lose? But, says the objector, our withdrawal gives the other party one-half of the votes which the Republican party would have obtained. Well, that is not our fault, but the party's fault—and we are not quite so simple as to give our votes to men who are opposed to our interests, or our equality of rights. I advise, therefore, every colored voter in the United States not to vote for a Democrat—no! never! But don't you vote for a Republican until you have ascertained that he is all right on this vexed question in the State, municipal, and Federal Government! These men want your votes just as much as you want your rights; and you can, and must, demand pledges in advance, else you will never obtain your rights. Let them know that your ballot is the only protection against injustice and wrong, and you ought to have your rights without any legislation; but, as they can't be obtained and enjoyed without, you mean to use your vote to effect that object. You might just as well have no vote if it can't be effective in doing you good. If your vote has any power, you intend to make it felt. Your manhood, self-respect, and the welfare of your race, all alike demand that you should thus act. This is our only hope. I cannot see our way clear in any other direction. Men nor parties will not do us justice if they can hold power without it. But just so soon as they find that their power is about to come to an end, they will make any concessions, agree to any terms, and subscribe to any conditions rather than to be displaced.

The worst feature in this whole matter is that our rights should be held in abeyance for a moment by the party or the Government. An American citizen—or four million, if you please—should be held in breathless suspense by Congress for three consecutive sessions as to whether they should enjoy the same public rights and privileges

as other citizens enjoy; or, in other words, that their complexion should continue to be a bar to their enjoyment of rights which belong to citizens of a free Government. I repeat, it is a shame and a reflection upon the character of this Government that legislation should be had on this subject. The late war, with its sad results, have failed to teach this very important lesson—that the perpetuity and character of any nation or Government depend upon its recognition of the rights, privileges, and immunities of all classes of its citizens alike. Where there is proscription of any class—as a class—there will be jealousy, envy, discord, and anarchy, which will eventually prove the overthrow and downfall of any Government, for the loyalty of the citizen or subject is dependent upon the treatment it receives from the Government.

These reflections have been caused by the fact that the Republican party of the country—the party of progress—who receives the almost united support of the colored vote, will still hesitate to pass this just measure; and, as the force of the Lord is against them that do evil, so is His force against them that refuse to do His justice. The handwriting of God may be upon the wall, and they had better retrace their steps while they may, so as to overthrow the impending danger. Again: I hope that our people will still try all means lawful and legitimate to bring our party up to a just and right standard in this Government against the meeting of the Grand Centennial Exhibition in 1876. This can be done; and if done by that time, we must bring our influence and power to bear in such manner as to compel a recognition full and complete. Let the party in the meanwhile know that their cause is not satisfactory, and that political expediency and policy are to be lost sight of when the great principles of humanity, of right and justice are to be sacrificed at its shrine. This done, the day is not far distant when any party will be as anxious to accord our rights as we are to have them.

Yours for the right,
WM. E. WALKER.

P. S.—As regards Marietta and Pomeroy, or rather Marietta, I have but little to write. I found in Marietta only one colored church, although it is the oldest town in the State. It is a church of the A. M. E. order, and presided over by Rev. Mr. Thomas, a man of considerable parts. This is his first year there. The people are generally of the same style of the place—not progressive. But few own their own property, although there are a good many there. Very little public spirit exists among them. Even in their religious interests they seem to be lax and indifferent. There are some few honorable exceptions to this rule; but I suppose that the Collegiate Institute is a drawback to its progress. As a rule, there are but few places where institutions of learning are planted; but the city even becomes large and populous. I only could recommend your paper. I did not see a copy. They don't keep pace with the spirit of the age. I preached there three times for the A. M. E. C., and lectured to the white Baptists Sabbath School once. They have a fine site for a city, but the people generally are cold, calculating, and selfish.

I left on last Monday one week ago, the 15th June, and arrived in Middleport on Tuesday, 17th. This is a little lower, only two miles from Pomeroy, where there are a large number of colored people. Here I found three colored churches, and about six hundred colored people—there being salt works at that place and manufactories, which give many of them employment. I became acquainted with Rev. Mr. Bell, of the A. M. E. Church, and Rev. Mr. Ferguson, of the Baptist Church. The gentleman of the other church was absent. I preached and lectured in both of these gentlemen's pulpits. Mr. Bell is quite popular with the people, and has been there one year, and is doing some good. His people are quite devoted to him. They require little more energy and a little more of that spirit which will make use of every opportunity and means to elevate themselves in the scale of being. But with all this they are ahead of the Baptists in every particular, in my humble judgment, as a class. Rev. Mr. Ferguson and some few others are all right; but most of their freedmen is not worth much. They are one hundred and fifty years behind the times. They come out to church at night at nine o'clock, and after. This is an evidence of their want of a just conception of their duties, obligations, and responsibilities; and if you want to get into a hornet's nest, just tell them of it. Some there are who die and are buried by the overseer of the poor; and other evidences I might add, but these are quite sufficient. There are a few intelligent men and women who are Christians, and all right; but the large majority are no go, especially among the Baptists.

N. B.—Your paper I recommended, and found it was taken by several persons of color in Middleport.

Yours, &c.,
WM. E. WALKER.

CINCINNATI, July 4, 1874.

To the Editor of the New National Era:

Lack of energy, superinduced by a severe attack of "Spring fever," prevented my sending you a letter within the past month. The warm weather came so suddenly, and the heat so oppressive, that everybody shunned doing more than mere necessity required.

THE V. M. M. I. CLUB celebrated its first anniversary on the 16th ultimo, by a fine banquet at its hall. Music for the evening was furnished by Prof. C. T. Graham's string band. Toasts and sentiments were duly responded to, after which Mr. L. D. Easton and Rev. J. L. H. Swers were unanimously elected to honorary membership, when the club adjourned to meet again in September. Nearly all the members are graduates, undergraduates or students of Gaines High School and reflect credit upon that institution by the evidences of solid culture and desire for improvement instilled into them.

The annual commencement of the CINCINNATI NORMAL SCHOOL took place on the 19th ultimo. The exercises had a peculiar interest for us, in the fact that

the first colored graduate and only pupil was to receive her diploma. It was a gratifying fact to know that after having doubled the term, Miss Clark was able to maintain the second place in a class of forty-five young ladies. Of course, there has been jealousy and quiet indignation at the honors and compliments she received; and as she is the first, so I think she will also be the last colored pupil of that school until after the passage (sic) of the Civil Rights Bill.

Prejudice is strong here only when the negro presumes to rival a white person, and then it is deep and bitter in its demonstrations.

THE GAINES HIGH SCHOOL

commencement took place on the 1st instant. There were only three graduates: Richard H. Cole, Miss Maria Harrison, and Miss Caroline Price. There are so many good offers of positions to pupils of this school as teachers it is almost impossible to retain them long enough to complete the course. Many of them too, find it necessary to earn their own bread, and go forth from the junior classes fully prepared to take charge of an ordinary school. The essays, orations, etc., were good, to be sure. They always are at every school commencement. I will therefore spare your readers any criticisms.

The coming year the colored schools are to be in charge of the whites Board of Education, and as predicted in a former letter, the Committee in charge of them have about "retrenched" off the heads of six of the male teachers, leaving but three on the roll for next year, viz: Messrs. Clark, Farham, and Easton. Whether this programme will be changed or not, it is impossible to say, but there is a great deal of regret that the colored community failed to have the old special law retained in favor of colored trustees when the legislature met last Winter.

A considerable difficulty occurred recently at Wilberforce University, resulting in the resignation and withdrawal of all the faculty, including Bishop Payne from the institution. I have waited for several weeks to see an explanation of the matter in your columns, but have thus far been disappointed. It is by no means a pleasant task to make public the troubles of that school, and I hope your correspondents there may send you a correct version of the matter. The impression made here is not very complimentary to the party who grew so indignant at my first statement of troubles there.

PERSONAL.

Judge Jao. H. Byrd, of Cairo, Ill., paid us a short visit. Although a Democratic town Judge, Byrd assures me there are a number of colored office-holders there besides himself. He has also been appointed by the Governor one of the trustees of the Illinois Industrial University, notwithstanding it does not contain a single colored student.

Mrs. Ellen Dunn, widow of the late Lieutenant-Governor of Louisiana, is in this city for the Summer, but I apprehend finds it warmer here than in New Orleans.

Considerable interest is being manifested here in relation to the fall elections. Many Congressmen are writing to prominent colored men for their assistance in the coming campaign, and will be badly disappointed to discover, as they will, that the negro vote can no longer be depended on by the Republican leaders. When the colored men remember the indifference with which they have been treated; that not a colored man has been secured a place by them at home or in Washington; that all the young men there from Ohio are more indebted to Hon. J. M. Langston than to their own Representative, and finally the fate of the Civil Rights Bill has soured the large majority of colored voters in Ohio.

But more of this anon, DEPUCH.

From Texas.

BROWNSVILLE, June 30, 1874.

To the Editor of the New National Era:

Sir: In reading the very excellent letter of your correspondent, Depuch, from